



PREFACE.

THE following Discourse was favourably received from the Pulpit, by a truly respectable and attentive Audience.—May it meet a similar Reception from the Prefs!

Those Sentiments in it which relate to the British Constitution, were inspired by a Reverence for that Constitution; with the Spirit of which they are accordant and congenial. Whoever *disapproves* of those Sentiments (or rather of those Principles) must, of consequence, disapprove of the Constitution. And whoever is displeased with the author for *inculcating* them, may receive his Vindication in the Language of Brutus:—"Who is there so vile that does not love his Country?—If any, speak;—for *him* have I offended."

The Sentiments which relate to the Slave-Trade, will be approved or censured, not so much according to the different *Feelings* of Englishmen, as their different *Interests*.—*Lis est sub judice*.—May the Issue accomplish the Prayer of Humanity!—Respecting the *Policy* of the Traffic, JUSTICE, MERCY, and the RELIGION OF CHRIST will admit *no* Plea. Regardless of all interested Views, and political Consequences, this sacred Band, as with the Voice of God, demand
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its ABOLITION.—*Fiat Jusitia, ruat cælum.*—This Circumstance (whatever may be alledged to the contrary) will eventually be considered a peculiar species of that “Righteousness,” which (instead of *injuring*) “exalteth a Nation:”—while its *Continuance* (which, God prevent!) will, as justly, be considered a species of that “Sin,” which “is a Reproach to any People.”

Of the Imperfections and Defects, which even sober Criticism may find very numerous in this Discourse, the author offers no defence. He can only assert, by way of Apology, that it was not a *hasty* Production, neither is it now introduced into the world without mature Deliberation. Its public appearance was very respectably solicited, and it is inscribed

TO EVERY ENGLISHMAN

WHO LOVES HIS COUNTRY,

AND REVERES ITS CONSTITUTION.

L. B.

Dudley, April 16th, 1792.



A SERMON.

DEUT. Ch. iv. Ver. 7th, 8th, and 9th.

What Nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what Nation is there so great, that hath Statutes and Judgments so righteous?---- Only take heed to thyself, and keep thy Soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy Heart all the days of thy life :--- but teach them thy Sons, and thy Sons' Sons.

THE doctrine of God's universal Providence is so pleasing and consolatory to the mind of man, that all enlightened Nations, however they might differ on other Subjects, have united in expressing a religious Gratitude for national Blessings.

Indeed so congenial is this kind of homage to the human breast, that even

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among those nations who were not favoured with a Revelation, its sacred Warmth was frequently experienced; and *where* experienced, uniformly expressed in such a manner, as to evince their Reliance on some Sovereign Power.

Amid the dark and complicated Systems of Grecian and Roman Mythology, ---as also amid the simpler modes of Savage Worship,---we behold some, whose Understandings burst through the darkness which surrounded them, and whose hearts glowed with Gratitude to our common Creator. But if we turn from the benighted Countries of Heathenism to those Climes where Divine Revelation beamed upon mankind; we shall find a grateful sense of national Blessings, expressed and enforced with peculiar Energy. In the inspired Writings of Moses, more especially, it is displayed with all the feeling of a man impressed with a deep sense of his Maker's Goodness, and providential Care.

In the sacred composition that contains the Text and his dying Admonitions (more than in any other part of
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the Pentateuch) he reminds the Jewish Nation of the numerous Blessings they had received from God, and their own consequent Prosperity.----“ What Nation is there so great,” says he, “ who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for ?”----He then passes a merited Eulogium on their Polity and Government :---“ What Nation is there so great, that hath Statutes and Judgments so righteous ?”---and goes on to enjoin (as suitable *Returns* to their Divine Protector) GRATITUDE and OBEDIENCE. He exhorts them to keep their Soul diligently ; to remember (as the best Security against Disobedience and Transgression) the Things which their Eyes had seen ; and not to suffer a sense of them to depart from their Minds all the days of their Lives :---but to teach them their Sons, and their Sons’ Sons.

The Circumstances he alludes to were, for the most part, miraculous displays of divine Power, which the united Wisdom and Goodness of God had vouchsafed them.

To enquire *why* they were vouchsafed them ;---why the Jewish Nation, more than others, was so distinguished by the Almighty (whom the scriptures represent as “no Respector of persons”) would at any time be a Disquisition more curious than useful.—Before the present Audience, I need not “vindicate the Ways of God to man.” Though “clouds and darkness are round about him”, we all, I trust, believe that “Righteousness and Judgment are the habitation of his Seat.”---Glorious in Attributes which are “past our finding out,” He will not be accountable to man, why he grants to some, the Privileges which He denies to others.---The *field of Zoan*,---the *Red Sea*, and *Wilderness*, were Scenes for august Manifestations of his stupendous Majesty and Power.---“Marvellous things, says the Psalmist, did he in the sight of our fore-fathers, in the land of Egypt, even in the field of Zoan. “He divided the Sea, and let them go through : he made the Waters to stand on an heap. In the day time also he led them with a Cloud :
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and all the night through with a Light of Fire. He clave the hard rocks in in the Wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like the rivers."

With respect to these Signs of Almighty Power, the Jews were certainly a "peculiar People;" as also for their Prophets, and the sacred events which they recorded. But with the *Writings* of those Prophets, the Jews were not *exclusively* blessed.—The precious Volume of inspired Wisdom has devolved to *us*; and will remain a Monument of Divine Mercy to the remotest ages.---The Jews were highly favoured and "God was nigh unto them." They had "Statutes and Judgments that were righteous," and that distinguished them from other nations.---But, are these things *peculiar* to the Jews?—Except in "Signs and Wonders,"—in visible Interpositions, and miraculous Events,—*they* did not experience a larger portion of Divine Favour than *ourselves*. In many Instances (and Instances of a very important

portant nature) the Arm of Omnipotence hath been as kindly extended for *our* Welfare as *theirs*. However frequent and momentous might be their Deliverances,---equally frequent and momentous have been the merciful Interpositions of Heaven in favour of this Country. As the mild Genius of the *Gospel* has superseded the rigorous Ceremonies of the *Law*,—so *we* seem to have succeeded the Jews in the peculiar Favour and Protection of God.—“ For what Nation is there so great, that hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?”

Permit me to direct your attention to the following very singular Events which dignify the Annals of this Country.

1. “ Our Separation from the Church of Rome was occasioned by the Passions of a Prince, who had little regard about that Reformation which was the Result of his Conduct.—Thus the Almighty produced (as he is ever wont to do) Good out of Evil.

2. “ The total Overthrow (nay almost the Annihilation) of what was impiously called
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called *the invincible Armada*, was effected, almost entirely by “stormy Winds and Tempests.”—Here we may apply this sublime passage from the Writings of Moses:—“Thy right hand, O Lord, became glorious in Power;—thy right hand, O Lord, dashed in pieces the enemy. In the greatness of thine excellency thou didst overthrow *them* that rose up against us.—“The enemy said, “I will pursue, I will overtake, I will divide the Spoil; I will draw my sword, and my hand shall destroy them.”—But Thou didst blow with thy Wind, and the Sea covered them: they sunk as Lead in the mighty Waters.—O Lord, who is like unto Thee? glorious in Holiness, fearful in Praises,—doing Wonders!”

3. “That atrocious Conspiracy (the object of which was, the Subversion of our Religion, and the Destruction of our Government) that seemed guarded by impenetrable Darkness and Silence, was providentially discovered by means equally silent and obscure.

4. “At

4. "At a time, moreover, when there appeared no prospect of ever recovering our ancient Form of Government, it suddenly rose from the Ruins in which the Civil Wars of the last Century had involved it.

5. "Nor was our Delivery, in a subsequent ~~bigoted~~ reign, from the Attempts of a bigoted Monarch to enslave both body and soul, accomplished in a manner less providential.—In a free Country, and among men who nobly aspired to *rational* Freedom, not only the Cause of Religion was here concerned; but also the Dignity of human nature.—After this (justly styled) GLORIOUS REVOLUTION, the Progress of Truth and Liberty was rapid; and Tyranny, Persecution, and Error vanished away."

6. Of the Circumstances of the *last War*, I need not remind you.—Against this little Isle—what Empires were in arms! —"If the Lord himself had not been on our side, now may England say,—if the Lord himself had not been on our side, when they rose up against us:"—if He
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had not “ gone out with our armies,” and interposed “ his Faithfulness and Truth as our Shield and Buckler,” ---they would have “ consumed us as Stubble,” and “ have taken away both our Place and Nation.”---But “ the Lord of Hosts was with us,---the God of Jacob was our Refuge.”---Though “ the Kings of the earth stood up, and the Rulers took Counsel against us;” yet could they not prevail; for “ IN GOD WAS OUR HELP.”---Warring with Omnipotence on our Side (without human Associate or Ally) we withstood their combined Legions; and not only *withstood* them,----but “ TRIUMPHED GLORIOUSLY.”

If, to these Expressions of grateful Exultation, they who “ darken Counsel by Words without Knowledge,” oppose the plaint of Lamentation for the Continent we lost:---if they remind us of the “ Children whom we nourished and brought up,---and who rebelled against us:”---they may be told that Experience has not yet proved that the Separation of our Colonies has either

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greatly added to *their* Happiness, or much diminished our own.---Like a Civil War, it had no Triumph; and, perhaps, a Loss of *disaffected* Subjects may be no Misfortune.

7. Lastly, The Restoration of those mental Faculties to our gracious Prince, which have so long directed him to pursue a mode of Government at once mild and prosperous:--this *sudden* Restoration, at a time when a sister Kingdom* had determined upon Measures *repugnant* to those concluded on by the Senate of this Country,---and that Senate very discordant in their Opinions:---the perfect Recovery of our King, at such a Crisis, must have averted from this Island much Mischief, if not Ruin and Destruction.—To use the language of an excellent Prelate†—"Incredulity itself was compelled to own, that the hand of God was visible on this occasion; nor was the Joy of the Nation more universal than its *Belief* of that important Truth."

* Ireland.

† Beilby Porteus, the Bishop of London.

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This Cursory Review of national Blessings, of divine and singular Interpositions, must convince the most sceptical of an over-ruling Providence ; and of his Care, in particular, of the British Empire.

Surely, therefore, we may say,—
 “ What Nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?”—Surely we may say,—
 “ This Kingdom is the Lord’s, and he is the Governor among the people. He hath been mindful of us, and hath shewed us his Goodness plenteously : He hath done great things for us, and hath been gracious unto this Land.—
 “ O that we would therefore praise the Lord for his Goodness, and declare the Wonders he hath done for us, children of men ! And not hide them from the Generations to come ; but let our Posterity also know them, and the Children that are yet unborn.”

Yes, my Countrymen, and fellow Christians ! let us “ offer unto the Lord the Sacrifice of Thanksgiving, and not

these Things which our eyes have seen, or our ears have heard; and let them not depart from our Hearts all the days of our lives: but let us teach them our Sons, and our Sons' Sons."—Let us teach them to love their Country, and to respect its Laws: "to be subject to Principalities and Powers; to obey Magistrates,----to be ready to *every* good Work."* Let us teach them to cultivate that "Righteousness which *exalteth* a Nation;" and to shun those "Sins" which are "a Reproach to any People."—In a word—Let us teach them to regard the SUPREME BEING as the Giver of every good and perfect Gift; as the Disposer of all Events; and as the Author of

* "A System of Education is extremely defective that does not inculcate a Reverence for the Laws of that Society whereof we are Members, and a decent Respect to the ruling Powers. In this happy Country, an Attachment to the Constitution, which has been transmitted to us by the wise exertions of our Ancestors, should be impressed on the Minds and Hearts of the *rising* generation, as the most effectual Means of preserving to *future* generations those Privileges, which constitute the Freedom, and the Happiness of Britons."

Gent. Mag. Nov. 1791. P. 984.

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those transcendent Blessings which their Country enjoys, and which it will *continue* to enjoy, so long as they “ reverence Him and their King; and meddle not with *them* that are given to change.”*

* Prov. xxiv. 21. See an excellent Sermon from this Text of scripture (peculiarly applicable to the present times) preached before the University of Oxford, by the Rev. Dr. Croft, in 1783, from which the following Passage is taken.—“ Every Innovator sets out with complaints of great and intolerable abuses, and alarms Men with apprehensions that their property is wantonly taken from them, and lavishly expended, and that their very Liberty is in danger. He will refer to distant periods of our history, in which the principles of the Constitution were sacred and inviolate, when Magna Charta was obtained, when Parliaments were annual, when Representatives vouchsafed to receive Instructions from their Constituents, when disinterestedness and public Spirit actuated every Member of the Legislature; when Prerogative was confined within narrower Limits, and corrupt influence could not prevail. And when Arguments drawn from our own History are exhausted, he will refer us to the happy days of Greece and Rome, when the People enjoyed uninterrupted Freedom and Prosperity, and Merit only was rewarded; when the noblest Services were to be a while forgotten, lest the Hero, who had performed them, should arrogate too much to himself. And as if the history of past times were insufficient, he can add a prophecy of exquisite happiness and uninterrupted liberty

At no time was there greater *Necessity* to instil these salutary Principles into the rising Generation. A dangerous levelling republican Spirit is abroad (similar to that which once stained the Scaffold with righteous Blood) which all who love their Country or their King, should discountenance and suppress. A boldness of disloyal Opinion, and a wanton Contempt for Characters here-

liberty to those Regions which will flourish *without a King, and without Nobility*. When the mind is duly soured by these insinuations, when it has conceived a thorough **HATRED** of all that are put in authority over us, then ignorant or turbulent Men are called forth from their regular employment to dictate to the senate, to condemn by censure, or extol by their praises, persons who deserve neither the one nor the other, and to over-awe the freedom of public deliberation: Then the infallible Remedy is proposed; —a Remedy for all the Evils we may hereafter suffer; the people are flattered as the Fountain of all authority, and are besought, by every thing sacred and dear to them, to oppose usurpation, and to guard against future Encroachments. Thus Jealousy and Malignity are excited, and if they return to their habitations outwardly peaceable, their inward peace is totally destroyed. They no longer obey the Laws with Cheerfulness; and Wealth and Power, which at all times excite Envy, are now beheld with Abhorrence,”

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tofore deemed sacred and respectable,* have lately assumed unbridled Speech, and this Licentiousness is called LIBERTY!——Shameful Perversion of Term and Principle!—"Woe be to them who thus call Evil Good, and Good Evil; who put Darkness for Light, and Light for Darkness,—Bitter for Sweet, and Sweet for Bitter!" who spread their noxious Tenets through the Land, and endeavour to propagate the Seeds of Disloyalty and Rebellion!†

But, in restraining or suppressing this daring Spirit of the Times, "let your Moderation be known unto all men."—If SUPINENESS were a *Fault*, VIOLENCE

* These "evil-speakers of Dignities," do not only demonstrate their Contempt for *Kings*, and all that are in *Authority*;" but also for Titles of *every* kind which imply Honour and Distinction; and shew how anxious they are to "level them all down to their own Standard."

† "True Loyalty to our Prince is both our Interest and our Duty; and, *without* it, the fairest Pretences to Religion and Reformation are the most pernicious Covers of the most dangerous of all kinds of Rebellion."

Nelson's political Maxim.

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were a *Crime*.—"Do Violence to no man:"—but, "as you have Opportunity, do good unto all men;"—and, "as much as lieth in you, live peaceably with all men." In "the exercise of a meek and quiet" (though, at the same time, of a *manly* and *becoming*) "Spirit,"---convince the Enemies of our Constitution that you are "stedfast and unmovable" in its Principles.—Convince them—that it is your Pleasure and your Pride to maintain that Constitution *inviolable* and *unimpaired*; chearfully co-operating to the Completion of all its important Purposes; and zealously endeavouring to render it efficient in all its various branches.—"If we do these things, we shall never fall!"—And it is, most assuredly, our *Interest* to do so;—for, on our *adherence* to this Conduct, depends our Prosperity.—They who recommend *other* measures, and other Behaviour, either do not *know* their Interest; or, (having nothing to lose) suppose it to consist in Ruin, Confusion,—Spoil, and Plunder: Like base Incendiaries, who set the Dwellings of peaceable Subjects
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in Flames, in order to rob, and enrich themselves in the general Confusion.

For, that PEACE and PROSPERITY are Blessings which we should *cherish*, and of which we should implore a *Continuance*, we need nothing to convince us. And yet—strange as it may seem,—some Speculatists there are, who would *sacrifice* these Blessings, which we possess so eminently, at the Shrine of Experiment and Innovation!——That ANARCHY and MISRULE are Calamities we should *deprecate*,—turn your eyes to a neighbouring Kingdom for melancholy Proof; and be *warned* by the Example.——What are we to think of those Men, who *recommend* this Example as worthy of our Imitation?—Who call this DISMEMBERED GOVERNMENT,—this STATE IN RUINS,—“the most stupendous Fabric that ever was reared by human Wisdom!” *——While *that* unhappy Empire

* No person rejoiced more sincerely than the Author did, at the Commencement of the French Revolution. He rejoiced to see France (actuated, as he thought, by a Consciousness of the *salutary* Rights of Man) breaking the Yoke of Despotism, and struggling to be free. He hoped that, by framing her Govern-

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is distracted by internal Factions: while it is harrassed by misguided Men, who have effected the Subversion of all Law, and the annihilation of all Property,—*We are in Peace.*—Fearless of secret Machination, or of open Violence,—like the Rocks on our Coasts, against which the Waves of the Ocean beat in vain,—our Government is fixed in steadfast Security.—Under *its* guardian Care and Protection, our Commerce is boundless, and our People happy.—Whether we survey the Occupations of the Merchant, the Mechanic, or the Peasant,—in all our Towns and Villages, Prosperity showers her various Blessings; and “under his own Vine, and under his own Fig-tree,” every one securely enjoys the Fruits of his honest Labour.

ment upon the System of the British Constitution, she might participate the Blessings of that well-tempered Freedom of which we are in possession. But, when he beheld her disdaining to confine herself to any rational system, and proceeding to Theories of a very dangerous and destructive Tendency, his Rejoicings subsided,—and at length were converted into Sensations of Disappointment and Concern.

—Happy,

—Happy,—thrice happy Britons! if ye but *knew* your own Happiness; were ye but *conscious* of the Blessings ye enjoy; —far from all the Horrors of War, and surrounded with Plenty in a Land of Freedom! *

These pleasing Circumstances, says a modern Statesman (peculiarly distinguished for his Integrity of Heart and Brilliancy of Genius; to whose wise and just Administration this Country is abundantly indebted:)—these pleasing Circumstances, *under Divine Providence*, “are to be attributed to the Blessings we derive from our inestimable Constitution. To this is to be attributed, in a chief degree, the happy Pre-eminence which Britain enjoys over every European State. This it is that makes her at once her own Boast, and Envy of the World.—Let us zealously unite, then,” (says that illustrious Statesman)—and what Briton’s Heart but vibrates at the Apostrophe?)—“let us zealously unite, then, in the *Preservation* of a Blessing, which *Experience* has endeared to us; in the faithful *Support* of a Constitution;

*O Fortunatos nimium! &c. See the motto.

to which we have, at this moment, such peculiar Obligations." *

One powerful mean to ensure this, is cheerfully to submit ourselves to all lawful measures and Authority.—According to the Apostle, "Submit yourselves to every Ordinance of man for the Lord's sake ; whether it be to the King as Supreme ; or unto Governors, as unto them that are sent by him for the Punishment of *evil* doers, and for the Praise of them that do *well*. Honour all men. Love the Brotherhood. Fear God. Honour the King."

The Character of that King whom we are commanded to honour, is such as *all*

* See the Speech, delivered in the House of Commons, Feb. 17th, 1792, by the Right Hon. William Pitt.

"To the Blessings of our happy Constitution we owe the exalted situation we now hold amidst surrounding nations, *envying, distracted, and distressed*. Who, then, but an *avowed enemy*, will attempt to seduce us from the sure hold of such an unparalleled Transcendency?—The Continuance alone of the *Means* by which we have *attained* the Glory, can *secure* it to our *Posterity*.---Let every *true Englishman*, therefore, join in this patriotic Wish for the Constitution—ESTO PERPETUA."

Plowden's *Jura Anglorum*,

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his Subjects would do well to imitate,
 —If we consider him as a *Sovereign* ;
 we behold in him a Mildness and Con-
 descension of Demeanor, scarcely be-
 fore found in his exalted Station. If
 we consider him as a *Father* ; Gentleness,
 and the truest Concern for his Chil-
 dren's Welfare, have ever distinguished
 him :—If as a *Husband* ; Tenderness,
 Fidelity, and Affection for one of the
 most amiable of her Sex, in him are
 united. Lastly, if we consider him as
 a *Christian* ; the strictest Conformity to
 the Precepts of the Gospel governs his
 Life ; the purest Devotion, and the
 warmest Benevolence adorn his Cha-
 racter.

It would be an easy, and a pleasing
 Task to *enlarge* this amiable Portrait,
 were it necessary. But his *moral* Like-
 ness is universally known and admired.
 —Would to God it were universally im-
 pressed on the *Hearts* of his Subjects.—

We are renowned as a *brave* People ;
 —let us (having such an Example in our
 King) be ambitious to be celebrated for
 our Virtues :—to be “ a peculiar Peo-
 ple,

ple, zealous of good Works."—In particular, let the Wealthy and the Powerful among us discountenance and suppress whatever is immoral and bad :—let them make Vice ashamed, by exhibiting in their own persons bright Examples of Virtue.—In a Word, let us all, whether high or low, rich or poor, be deeply grateful (as indeed we ought) for the many,—the important Blessings, which we have, at various times received ; and endeavour, by a proper Submission to the Laws, and a Conformity of our Lives to the Gospel, —to secure the *future* Favour and Protection of God. Let us not, in our Fulness of Divine Gifts, “forget the Lord our God,” from whose Goodness they flow. Let it not be said---that our vices keep pace with our Prosperity ; that, as we become more rich and enlightened, we become more corrupt and depraved.—If we live in times which transcend former ones in Knowledge, in Refinement, and Felicity ;—what ought to be the Consequence?—Certainly, correspondent to our Knowledge
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and Felicity should be our Virtue and Gratitude;—as we excel those Times in *Light*, we should excel them in *Goodness*. If we have *Light*, and yet walk as Children of *Darkness*, we convert a Blessing into a Curse; and make “that which should have been for our Wealth, become unto us an occasion of falling.”

But let us act more wisely. Let GRATITUDE produce in us its due effects. Having “God so nigh unto us;”—receiving, as we *have* done, so largely of his Favour, and blessed, as we *are*, with his providential Care:—“what shall we render unto the Lord, for all his Benefits?”——Do we pause for an answer?—Let us “adore and praise his Name; and be telling of his Salvation from day to day.” Let us “love him with all our Souls;—fear him, and keep his Commandments.”—Let us go on from Virtue to Virtue *here*; and he will exalt us from Glory to Glory *hereafter*.

Having “Statutes and Judgments that are righteous;” let us value, preserve, and obey them;—as being admirably calculated for “the Punishment of Wicked-

Wickedness and Vice; and for the maintenance of true Religion and Virtue."

—Like the Scriptures of God, they are "profitable for Reproof,—for Correction,—for instruction in Righteousness: that mankind may be perfect, thoroughly furnished unto all good Works."

Though we may lament, in *some* Instances, their sanguinary nature; yet the *Cause* for Regret is happily removed, by the Mercy and Lenity of those who are entrusted with their Administration.--- As it is with respect to the *divine* Law and the Gospel: in many cases, where "the LETTER *killeth*, the SPIRIT *giveth Life*."* Upon the whole;---our Laws are incomparably well calculated, for the Prevention or Suppression of Wrongs; for the Protection of the Weak and Defenceless, against the arm of the Strong and the Mighty; for the Redress of suffering Innocence, "when it is minished and brought low,---through Oppression, through any Plague, or Trouble;---

* And we may say, with the Bard of Avon, That, "earthly Power doth then shew likest Heav'n, When MERCY tempers JUSTICE."

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when it is evil-intreated through Tyrants," and is afflicted by the hand of Cruelty or Injustice.

To the number of these righteous Laws which we already possess, I pray God that *ONE more* may speedily be added in the assembled Senate of the Country,* which shall prohibit that *Traffic in human Kind* which Humanity condemns!—
A Traffic, disreputable to the British Name,---disgraceful to every Nation concerned in it, whatever Religion they profess; but doubly disgraceful to those who profess the Gospel of Christ.

Should this pleasing Event take place; should the shameful and unnatural Commerce be abolished from our Islands, we shall not, surely, *long* remain *peculiar* for the "RIGHTEOUS STATUTE." *Our* Light, so shining before *other* Nations, they shall see,—shall *imitate* our GOOD WORK; and, by "doing justly" to their fellow-creatures, "glorify their Father which is in heaven." They shall say to us in

* The day after this Sermon was preached, a Majority in the House of Commons determined upon the *gradual* Abolition of the Slave Trade.

the Language and Spirit of David to Abigail, “Blessed be the Lord God of Israel, which sent thee this day,—and blessed be thy advice, and blessed be thou which hast kept me this day from shedding blood.” But should our Example *fail* to influence;—should surrounding Nations *persist* in serving MAMMON rather than GOD,—though we may be moved at the “Hardness of their Hearts,” we shall be happy in the discharge of an obvious Duty;*—shall cease to be “Partakers of other mens’ Sins,” and “be undefiled and innocent from the GREAT OFFENCE.” We shall be “innocent of the Blood” of those injured Persons,---of those poor unoffending Creatures, who are “fast bound in Misery and Iron;” and whose Blood cries aloud to Heaven for Vengeance, and implores the Rulers of the earth to stop its effusion.

To this noble Instance of national Justice and Humanity, let us endeavour

*——Sunt hic etiam sua præmia laudi
Sunt lachrymæ rerum; et mentem mortalia tangunt
Æn. i. 465.

to add more national Virtue.—To effect this (within *one* sphere of Influence) let me again press upon you—(*you*, in particular whose proper Concern it is) the Expediency,—the *Necessity* of suppressing all Receptacles of Vice, and of reclaiming the Nation from those Sins which stain its Character, which croud our Jails with atrocious Offenders, and which may draw down the just Vengeance of Heaven.

To prevent these fatal circumstances, let us, I beseech you in the Name of God!—let us earnestly and zealously have recourse to REFORMATION.—To use the Language of a learned Writer*—
 “ Let us prevent what is *Evil*, by implanting what is *Good*. Let us enlighten the Understanding, as well as controul the Will. Let us govern the lower Orders of Society—not by the Dread of *losing* Existence; but by the Hope of finding it comfortable. Let us shew ourselves the Preservers of Men’s *Lives*, by standing forth as the Guardians of their Innocence. Instead of shedding

* Dr. Parr. See his Discourse on Education.
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their unrighteous Blood,—let us endeavour, by wholesome and pious Instruction, to *save their precious Souls!*”

Then shall the Smiles of Heaven descend upon us, and the Lord will continue to be “gracious unto this Land.” He will bless us, and “will set us on high above all the Nations of the earth. “Blessed shall we be in the city, and blessed shall we be in the field. “Blessed shall be the fruit of our body, and the fruit of our ground; the fruit of our cattle, and the flocks of our sheep. “Blessed shall be our basket and our store. “Blessed shall we be when we come in, and blessed shall we be when we go out.—“The Blessing of the Lord will be upon all that we have, in the house and in the field.”

Then shall our Manufactories flourish, and the Lord will “bless all the work of our hand. “Then shall Peace be within our Walls, and Plenteousness within our Palaces. Then shall our People be strong to labour, and there shall be no decay,—no leading into captivity, and no complaining in our streets.

Then

Then shall the earth bring forth her increase ; and God,—even our own God shall give us his Blessing.—Then, with grateful Rapture and Devotion, we shall say—Happy are the People that are in such a Case : yea, blessed are the People who have the Lord for their God !”

THE PRAYER.

O Almighty God ! who rulest over all the Kingdoms of the world, and disposest of them according to thy righteous Pleasure ; we praise and magnify thy glorious Name for all the Blessings thou hast showered upon this Nation. Continue, O Lord, to bless us ; and, in GRATITUDE for thy Mercies, make us a peculiar People zealous of good Works. In particular, bless, we beseech thee, thy Servant, our Sovereign, King George. May thy Wisdom be his Guide, and thine Arm his Protection ! May his days be lengthened, and his reign prosperous ! May he ever possess the Hearts of his People : and may we never be wanting in Honour to his Person, or in Obedience to his Laws ! May the voice of Joy and Health resound in his royal dwelling ; and the Blessings of his Government descend to his Children's Children ! May his Throne be for ever established in Righteousness : and, when it shall please Thee to call him from a corruptible Crown, may he receive a Crown of Glory, incorruptible, and undefiled, and that fadeeth not away !—Grant these Prayers, we beseech Thee, for Jesus Christ's sake, our only Mediator and Redeemer. Amen.



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St. P L's

On the 31st of December, 1706.

THE

Day of Thanksgiving

FOR THE

Wonderful SUCCESSES of this Year.

By the Right Reverend Father in God,
GILBERT, Lord Bishop of Sarum.

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Printed by W. B. for A. and J. CHURCHILL at the
Black Swan in Pater-noster-Row. 1707.